

A
Short V I E W
OF THE
Principal Errors
OF THE

Church of Rome :

When, for what Ends, and by
what Means they were in-
troduced into the CHURCH.



With an APPLICATION to the
Roman-Catholicks of *Eng-
land* : Shewing, That they
are obliged, in Duty and
Right Reason, to leave that
corrupt *Communion*.







T H E
P R E F A C E.

THE following Excerpts were thrown together
 some Time ago by Way of common Place, to lay
 the Foundation of a Discourse upon the several
 Topicks ; which I conceived would be serviceable, at
 least to that Part of the Country I was settled in, where
 there are great Numbers of Roman Catholicks ; (if I
 may use so ungrammatical a Term) but other Employ-
 ment, and some Discouragements call'd me off from that
 Design, which I had wholly laid aside. However, as I
 have written a small Discourse of the like Tendency, it
 is presum'd to be of Use to subjoin those scatter'd Re-
 marks upon the most noted Romish Errors, whereby any
 common Reader may be fore-armed against the Delusions
 now so much stirring among us. I have elsewhere observ-
 ed, that as we are in a Manner challenged by the Romish
 Party to revive the Controversy between us and them :
 (for why otherwise have they taken up the Pen afresh,
 when they have been so compleatly defeated ?) there is a
 Necessity to shew our People, that we are yet able to com-
 bat the Romanists ; nay, ready to dare them to the Engage-
 ment. And since the Subject has been exhausted on both
 Sides ; it would be sufficient to refresh the Arguments ;
 or to present the Substance of what has been already
 written at large in smaller Tracts ; or new dressed up in

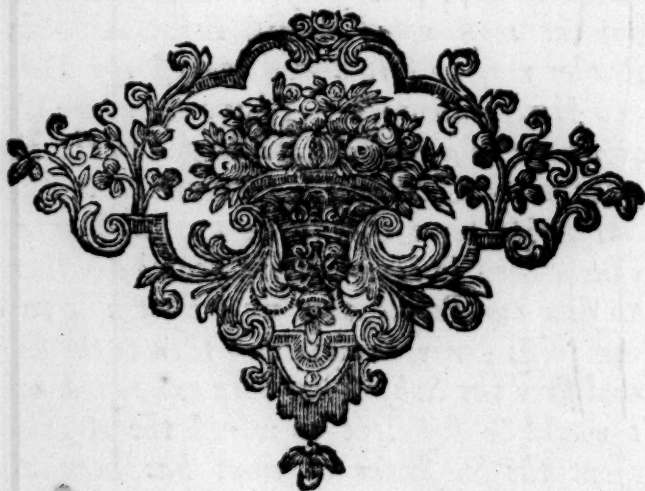
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the Disputants own Manner, provided that the Force and Conviction of what has been urged before, be kept up and maintain'd with the same Cogency.

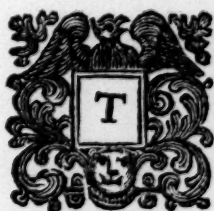
There is little else in the following Leaves but what has been pick'd out of other Books ; which, as I have not had leifure of making better Use of, I hop'd it would answer some End, and be better than doing nothing, to give it in the naked Representation in which it now appears ; for Truth is not afraid of appearing naked, but is more likely to make a good Impression upon all ingenuous Spirits, and especially such as have not been misled with Books of Controversy, than if it was presented with the most artful Insinuations of Address.

It may be also urged for the Revival of old Arguments, That People are not at all Times equally susceptible of good Impressions ; the same Argument may therefore succeed at one Time, which has fail'd at another. With this View, I suppose it is that the Apostle exhorts us, To be Instant in Season, and out of Season. What has been forgot, or been little attended to before, may, at a more favourable Opportunity, thro' some particular Circumstances, be more happily entertained.





*An ABSTRACT of some of the Romish
ERRORS, with some ACCOUNTS
when they were introduced into, or
first known, in the CHURCH.*



THE Roman Religion is not truly antient in any other Articles, but those in the Apostles Creed, and other Doctrines evidently founded upon Express Words of Holy Scripture.

That Prayers to the Saints are not mentioned by CHRIST and his Apostles, is confessed by several of the Roman Divines. As likewise Indulgences, which are not to be found in Scripture, nor in the ancient Writers.

TRANSUBSTANTIATION can't be prov'd from Scripture, by the Confession of three Cardinals. Fisher, de Alliaco, Cajetan. Communion in one Kind, or taking away the Cup from the People, no older than the Council of Constance, Anno 1415.

PURGATORY not generally believed in the Church, 'till about eleven hundred Years after CHRIST, as we are assur'd from History. Vid. Otto Frising. Chronic. Anno 1146.

PRAYERS to deliver Souls from thence, confessed by Popish Writers, to have been first appointed by Odilo, Abbot of Clugny, An. 1000.

WORSHIPPING of GOD by Images, not allow'd of by ancient Fathers, as the Popish Writers acknowledge. Clemangis, Polydore Virgil, Peresius, Aiola, ----- the Decree concerning it deriv'd no higher than the Second Council

Council of Nice, An. 787. Both the Council and Doctrine rejected for many Years after by the French, English and German Churches.

INDULGENCES not ancient. No good Proof for 'em before the Time of Pope Alexander 3. An. 1160. or however the Council of Clermont, An. 1096. Scioppius de Indulg. Boniface 9th the first that made Money of them, An. 1395. the first Jubilee (the chief Market for 'em) not an hundred Years before.

CELIBACY, and the renouncing their Wives, impos'd upon Priests by Pope Hildebrand, not before the Year 1074. This Innovation, generally condemn'd, as proceeding from an indiscreet Zeal, and contrary to the Opinions of the Fathers: Not receiv'd in England for above 100 Years after.

AURICULAR Confession to a Priest, not imposed as necessary before the Lateran Council, An. 1215.

THE Romish Doctors own, that Transubstantiation was not held by the Fathers, and Pope Gelasius himself affirms, *That the Elements cease not to be of the Substance of Bread and Wine*; de secundis Naturis, contra Eutych. Transubstantiation confessed by the School-men not to be ancient. Suarez & Duns Scotus, deny it flatly.

SEVERAL of the Popish Doctrines no older than the late Council of Trent, which Council was never fully allowed by the French, and was never receiv'd by the English Nation.

JUSTIFICATION by the Merit of good Works then set on Foot. Now since these Doctrines are made out to be of a late standing, and not to be prov'd from Scripture and the ancient Writers, what Authority has the Church of Rome to establish them into Articles of Faith, and obtrude them on all those of her Communion, as necessary to Salvation? All that can be plausibly said, and what is urg'd of their own Writers for it, is this, *That these Determinations were made by Virtue of Apostolical Tradition, preserved in the Roman Church from the Beginning*; and thus all their Innovations are resolved into *Oral Tradition*, and the *Infallibility* of their Church. Certainly this is giving the Cause against themselves; for what is it, but confessing that the Scriptures, the ancient Fathers, and all written Records, are against 'em? But let us ask 'em, what Witnesses they have for the

Truth

Truth of these *unknown Traditions* of theirs, which are only in their keeping, and therefore may have been devised by themselves? We must take 'em upon their Word, if we will have 'em: but 'it's very suspicious, *their Witness is not true, who bear Witness to themselves.* Besides, it may very justly make us inquire, whether these *Apostolical Traditions* were known to the former Popes, or not? If not, how came the later Popes to the Notice of 'em? If they were acquainted with them of *old*, how came they to let 'em sleep so long, and let the Church err for so many Ages for the Want of 'em? Did they acquit themselves well of their Primacy over the Universal Church, in thus concealing from it such Requisites to eternal Salvation? The Truth of it is, they were evidently entire Strangers to any such Traditions, and the later Popes have invented them to save their Authority, and countenance their innovating Practices, as appears from the ancient Popes declaring quite contrary to these pretended Traditionary Doctrines: For Instance,

POPE Gaius assures us, 'That the Righteousness of the Saints avails nothing to our Pardon and Justification.

TRANSUBSTANTIATION was denied by Pope Gelatius, as we observed before. Gregory the Great did the same, and said, he was the Emperor's Servant and owed him Obedience. He denied the Title of universal Bishop, (Epist. ad Eulogium.) and said he was a Forerunner of of Antichrist that assumed any such arrogant Title. He allow'd it lawful for Priests to marry, wou'd not suffer Images to be worshipped, but retained only for History and Memory. A succeeding Pope also declared in the *Canon Law*, that in such Dioceses where the People were of different Languages, the Bishop shou'd provide fit Men to celebrate Divine Service, and administer the Sacrament of the Church, according to the Diversity of Rites, and Variety of Languages.

FROM all these Instances, it is evident that the Church of Rome is corrupted, and has departed from her Primitive Doctrines; and it is also plain that her principal Doctors were persuaded of it, because a Reformation was proposed in the Pisan Council, Anno 1411.

ONE Thing I've omitted in the above Recital, which, tho' ridiculous almost to take Notice of, must not pass without a Mark, because of the Use the Romish Impostors

postors make of it among the ignorant ; it is their Manner of exorcising or casting out evil Spirits. The whole Form may be read in Bishop Taylor's little Treatise, call'd, *A Dissuasive from Popery* ; which, I would recommend to every common Reader, as very proper to give him a general View of the Romish Errors, and to fortify him against any Insinuations from that Quarter. The ridiculous and blasphemous Ceremony, I must refer the Reader to my Author for ; but it may be worth while to transcribe his Reflections upon it.

THE casting out of Devils is a miraculous Power, and given at first for the Confirmation of Christian Faith, as the Gifts of Tongues and Healing were ; and therefore we have Reason to believe, that, because it is not an ordinary Power, the ordinary Exorcisms cast out no more Devils, than Extreme Unction cures Sickneses. We do not envy, to any one, any Grace of GOD, but wish it were more modestly pretended, unless it could be more evidently proved. ORIGEN condemn'd this whole Procedure of conjuring Devils long since. *If any one asks, (says he) whether it be fit to adjure Devils ? He that beholds Jesus commanding over Devils, and also giving Power to his Disciples over all unclean Spirits, and to heal Diseases, will say, that to adjure Devils is not according to the Power given by our Blessed Saviour ; for it is a Jewish Trick.* And St. Chrysostom spoke soberly and truly, *We poor Wretches cannot drive away the Flies, much less Devils.*

BUT then as to their Manner of Conjurations and Exorcisms, adds he, This we say, If these Things come from GOD, let them shew their Warrants, and their Books of Precedents : If they come not from GOD, they are so like the Inchantments of BALAAM, the old Heathens, and the modern Magicians, that their Original is soon discovered. Then after observing their Application of these Charms, not only to Men and all baptized Infants, (as if they were all possessed by the Devil) but also to bewitched Cattle, to Mice and Locusts, to Milk and Lettice, to Houses and Tempests, after the Manner of the Heathen Inchantments ; of these Things, says he, we cannot guess at any Probable Principle, except they have derived 'em from the Jewish *Cabala*, or the Exorcisms which it is said SOLOMON us'd, when he had consented to Idolatry.

BUT

BUT these Things are so unlike the Wisdom and Simplicity, the Purity and Spirituality of Christian Devotion; are so perfectly of their own devising, and wild Imaginations; are so full of dirty Superstitions, and ignorant Fancies, that there are not in the World many Things, whose Sufferance and Practice can more destroy the Beauty of Holiness, or reproach a Church, or Society of Christians.



That the above mentioned Opinions were introduced for evil Ends.

IMPLICIT Faith, or believing as the Church believes, was a Doctrine unknown in St. CYRIL's Time, who bade his young Christians not believe the Things he said, because he affirm'd them, unless he prov'd them to be so out of the Holy Scripture. 'Tis a strong Suspicion of a false Religion, to desire to be taken upon Content, without Examination; which is the Policy of the Popish Priests to secure their evil Principles from being look'd into, and making the People depend on them as infallible Guides, while they can thus lead 'em blindfold, and obtrude any Doctrines to serve their Interest, under Pretence of true Religion.

AURICULAR Confession to a Priest was voluntary of old, and only us'd in particular Cases, as in Troubles and Doubts of Conscience. 'Tis now made necessary at appointed Seasons, probably to make the Priest Master of every Man's Secrets.

MAINTAINING Monasteries independant of their respective Bishops, and freeing all Ecclesiasticks from the Authority of their natural Princes, was in order to have Subjects in all Countries, to support the Pope's Interest and give him Intelligence.

THE Pope's Supremacy, creating their Maker in the Mass, &c. all introduc'd for ambitious Designs, and to set the Priests higher in the Peoples Esteem and Veneration.

— Purgatory and Prayers for the Dead, the Daughters of Covetousness, and the most inexhaustible Treasures of the Roman Church. Fear of losing so considerable an

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Income,

Income, the Occasion of the Pope's not coming into the Reformation.

MARRIAGE of Priests forbid, that the Church may be Heir to all their Estates.

The said Opinions established by evil Means.

AFTER the Decay of the Western Empire, and the Irruption of the Goths and Vandals, a general Ignorance overspread the Face of all Europe. A fit Time for Errors and false Doctrine to make their Way into, and be establish'd in the Church. Add to this, the Desolation of the famous Eastern Churches by the Inundations of the Turks and Saracens. Here the Pope had neither Emperor, nor Patriarch to oppose him for a long Time, which administer'd a proper Occasion for his unjust Usurpations, and subjecting all the West to his Vassallage.

NOR to mention the barbarous and inhuman Means, by which they secur'd this Usurpation ; what Persecutions they rais'd against the Albigenfes, Bohemians, and Wicklevists ; how they destroyed with Fire and Sword all that resisted their Innovations. It is to be observ'd, that the Roman Church was the first Author of putting Men to Death for that which they call Heresy : Which is contrary to the Rules of Christianity (2 *Tim.* II. 24, 25.) and Opinion and Practice of the antient Church. St. GREGORY says, it was a new and unheard of Way of preaching, to force Men by Stripes to believe. (*Epist. ad Epist. Constantinop.*)

MIRACLES one of the chief Foundations, and most authentick Proofs for Invocation of Saints, Worshipping of Images and Relicks, Purgatory, Pilgrimages, and most other of the gainful Articles of the Roman Church : Yet St. CHRYSOSTOM tells us, there were no Footsteps of the Power of Miracles left in the Church in his Time. (*de Sacerdotio, Lib. 4.*) And St. GREGORY (*Hom. 4.*) thinks them unnecessary among Believers ; and so did St. AUGUSTIN (*de ver. Relig.*) with others. Yet their Legends are stuff'd with Miracles, pretended to be wrought by Saints both living and dead, to infuse the Belief of the most incredible Fictions into the Minds of the People. Such as succeeding Popes were asham'd of, and therefore expung'd 'em out of the Breviaries, when the false Doctrine for which these Fables were devis'd, were firmly

firmly establish'd in the Minds of the Superstitious and Ignorant.

IF these Legends were false, how came the infallible Church to insert 'em in her publick Offices ? If true, how came she afterwards to reject them ?

WHAT Artifices have they us'd in forging Records to attest their new Doctrines, more especially that of the Pope's Supremacy ; they also sent abroad, several spurious Pieces under Great Names, to delude an illiterate Age into a Veneration for their Church, and her Decisions. — These are now rejected by the Learned among the Papists themselves ; but yet tho' the Premises, from whence they are inferred, are voided, the Conclusions are yet retain'd. Such are the Decretal Epistles of all the Popes from Clemens, down to Pope Syricius, *An. 335.* these were formerly appeal'd to as good Authorities, Part of them transcribed into the Canon Law, tho' now confessed by most of the learned Papists for mere Forgeries. Nor did the Papacy blush to alledge for its Supremacy the pretended Donation of Constantine the Great, wherein he is feign'd to make the Pope Head over the whole Church, and Superior to all the four Patriarchs of the East, (naming Constantinople for one, which City was not then built) giving him in Fee the City of Rome, and all Italy, with all the Provinces of the Roman Empire, (and yet he gave all these to one of his Sons afterwards) this ridiculous Edict was often alledged by the Popes of old to back their Usurpations. It was formerly receiv'd without Suspicion, by the learnedest of the Roman Doctors, but is now a Days generally disown'd by all Romanists, who are asham'd (as they may well) of one of the most impudent Forgeries that ever was. To these we may add, the strange Recognitions of Clement, the ridiculous Council of Sinuesfa, the Pontifical ascribed to Pope Damasus, the sixty new Canons palm'd by Turrian upon the general Council of Nice, with innumerable other Tracts of the same Stamp ; all evidently forged, yet long maintain'd by the Church of Rome, to support her Usurpations.

WE may next instance in the *suppressing or corrupting true Records.* For Example : The Pope's Legates, not an hundred Years after the General Council of Nice, produced two Canons to prove the Pope's Right to receive

Appeals, in the famous Council of Carthage, An. 419. which they father'd upon the said Nicene Council ; tho' they were found wholly different from all the best Manuscripts of that Council then extant, particularly from two very eminent ones, sent for by the African Fathers from Constantinople and Alexandria ; they are also repugnant to the genuine Editions of the Nicene Council now extant. The Council of Carthage rejected these pretended Canons, as we also do now. Pope Leo also, in his Epistle to Theodosius the Emperor, quotes a Canon of a particular and dubious Council at Sardica, of later Date and less Authority, setting it out for a Canon of the General Council at Nice : Not to mention the Edit. of the Councils put out by Dionysius Exiguus about the Year 520, which was the only approved Copy that was current in these Western Parts, because it left out several Canons of General Councils in favour of the Pope's Supremacy, because they seem'd to look quite Way from it.

It would be an endless Task to recount all the Additions, Retrenchments and Alterations that have been made in the Roman Editions of the Councils since the Pope's Supremacy came upon the Board, all to countenance that Antichristian Usurpation. The Reader may see this is no unjust Exprobration of mine, by looking into an ingenious Essay of the Roman Forgeries, printed at London, 1673. Out of a thousand we may give a Sample of an evident Piece of Falsification ; the 35th Canon of the Council of *Laodicea* forbids the Faithful to call on the Name of Angels, which manifestly condemns the Roman Practice and Doctrine of praying to Angels. Hereupon they have most impudently foisted in *Angulos*, Angles or Corners, instead of *Angelos*, *Angels*, contrary to all the Greek Copies, Fathers, and all the Latin Manuscripts, which read it Angels. Even Pope *Adrian* himself (before the Worship of Angels was known in the Church) read it Angels in his Epitome of the Canons he sent to *Charles* the Great. Thus have they corrupted Councils to make them speak for their Opinions and Practises, nor have the Fathers t- red better in their Hands. *St. Cyprian*, published by *Pamelius*, is alter'd in abundance of Places, contrary to the antient Copies. To suborn his Voice to the Pope's Supremacy, the Editor has made him say,
where

where he is speaking of the Churches, being founded *super Petram* upon a Rock, *super Petrum* upon Peter.

LUDOVICUS VIVES tells us, there are about half a Score Lines asserting Purgatory, inserted into St. *Augustin* de Civ. Dei. There is also another manifest falsification in him concerning the Eucharist. But I am tired of transcribing any more Instances of so much unfair dealing ; which all good Men must look upon with the same abhorrence they wou'd do upon suborning false Witnesses, or forging Writings to attest a Lye, and that of the greatest Importance : And yet this Villany is countenanced by the Church of Rome, nay authorized and promoted, as appears from the Belgick Inquisitors, (who were employ'd by it) and as they tell us, *expunge many Errors in some of the Antients, in others palliate and excuse them, or by feigning a commentitious Gloss, either deny or fix a commodious Sense to their Words.* After this Manner did they use St. *Ambrose's* Works, altering whole Pages together, contrary to all antient Manuscripts. But we have a memorable Testimony of these scandalous and wicked Practices from the Mouth of Boxhornius, one of their Divinity Professors at Lovain, who was engaged by Authority in such an infamous Employment ; he shall speak for himself. *Having been employ'd (says he) by the Inquisitors, to strike out at least six hundred Places of the Antients, that seem'd to oppose the Roman Doctrines, I was so troubled in Mind upon it, that it was the Occasion of my turning Protestant, and made me resolve to quit that Religion, which cou'd not support itself without such manifest Impostures.* Henr. Boxhorn. de Eucharistia.

* Now my Friends, after such faithful Remonstrances, after such pressing and unanswerable Objections, after so many Confessions of the best and learnedest Men of your own Party, that the Roman Church is corrupted, that numberless Innovations are crept in, both into your Faith and Practice, and that you trust yourselves not so much with blind Guides, as those that wou'd lead you blindfold, and endeavour to hedge up every Outlet that wou'd

* The *Index Expurgatorius*, a Book that directs these Falsifications, is a standing Evidence of the Matter of Fact ; and, as it is now come into Protestant Hands, will be a Monument to the everlasting Infamy of the Roman Church.

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bring you out of the high Road of Error, into the Way of Light and Truth ; is it not the Height of Extravagance, the most fatal Obstinacy, to be so blind to your eternal Welfare, and give yourselves up to these false and designing Guides, when your Eyes are open'd and the right Way clearly pointed out before you ?

You see your Leaders stick at no Artifices to delude you ; make no Conscience of suborning false Witnesses to attest they are in the Right ; corrupt the best Authorities to make 'em connive at them ; or entirely suppress those, that are no Way to be crooked and bended to their Purpose ; and thus Pope Clement the 8th put the Bible into his Index of prohibited Books. All Editions and Translations of it, but their own, are condemn'd and burnt. Thus it is an easy Matter to beguile the People into a Belief that their Doctrines are purely Primitive and Catholick, when they have removed all the Gain-sayers out of the Way. But what is all this detestible forging, this Suppression of the Truth, but a plain Confession, that Scripture and Antiquity are against them, and that their Innovations and Impositions would be expos'd and unmask'd, were but these allow'd to bring in their Depositions ? Surely the most bigotted to the Church of Rome cannot so far renounce his Sense and Reason, as not to perceive and believe, that those that make no Scruple of writing and maintaining a Lye by any Methods they can devise, so that they serve the Interest of their Church in it, would not in the least be more tender in teaching and infusing it into Others ; and are not these most warrantable Teachers to trust your Souls with, your eternal Salvation ! Are those that corrupt the Remains of the Saints deceas'd, fit to be commission'd over the Souls of the Living ? Surely a Man must bid farewell to common Sense, that shall thus chuse his own Delusion, and be cullied with his Eyes open into the Hazard of eternal Ruin.

BUT now that you are undeceived, what is it that engages you to this Apostate Church ? *But your Fathers were of the same Persuasion, and there were as good Men then, 'tis hop'd, as there are now amongst us.* Now I desire it may be consider'd, that your Fathers liv'd in an Age when these Errors were not detected ; they had not an Opportunity of detecting them, otherwise as good Men they wou'd have abandon'd a Church that tyrannical-
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ly impos'd them on their Belief and Practice; and we should have seen you, their Descendants, of the same Opinion with ourselves. But now their Excuse is happily remov'd, nor can you any longer plead it; we live in an Age wherein your Church's Nakedness is laid open, and her Turpitude expos'd. Be pleas'd to consider that the Doctrines are not the better for having been generally receiv'd, since they were obtruded on the World by Fraud, by Force, by evil Means, and for evil Ends, and for that Reason ought to be detested and abjured by all good Men. And thus what was once designed to conciliate a Reverence and Esteem for the Roman Church (when laid open for Trick and Imposture) must proclaim her Shame and Disgrace; and be so far from tying Men to its Communion, that it must instigate every sincere and pious Christian to revolt from a Church, that has revolted from itself; its primitive Glory and Purity. And thus, what some of her own Doctors prophesied, is fully accomplished, by endeavouring to attach her Members the more to her, she has made all truly discerning Men turn away from her.

BUT it may be insinuated that those pious Frauds were intended to advance the Interests of Religion, and that these Innovations are a Furtherance to Piety and Devotion.

To which I answer, that it is a receiv'd Maxim, that we should never do evil that good may come of it; and surely forging of Lyes to support the Truth, and bring it into more esteem, is a dishonouring God, and discrediting Religion: It is affronting God, for what is it, but accusing him of not employing sufficient Means of making Religion be believ'd and practis'd? It is laying Religion under disgrace, by using the same Artifices to support it, as if it had been an Imposture. Besides, if it appear, that several of your Principles and Practices are so far from advancing the true Ends of Religion, that they are found to be impediments to Devotion, and hinderances to a Holy Life, and tend to the dishonour of God by countermanding his Precepts, and disobeying his Laws, while *laying aside the Commandment of God, ye hold the Tradition of Men*, how do you think to excuse yourselves before either God or Man, by adhering to a Church that tyrannically enjoins such Doctrines? For do they not Command
such

such Things as are expressly forbidden of God, as the Worship of Images, *Exod.* 20. 4. and Prayer in an unknown Tongue? *1. Cor.* 14. 28. do they not forbid what God has allow'd, as the Marriage of Priests? *Heb.* 13. 4. *1 Cor.* 7. 2. *Chap.* 9. 5. *1 Tim.* 3. 2. 12. Have they not also taken away the Cup from the Laity, and made a Decree about it, notwithstanding our LORD's appointment to the contrary? Do they not intrench upon God's Prerogative, in presuming to dispense with his Laws, as in the Case of Matrimony and Divorce, of Vows, Oaths, Contracts, Indulgences in all Manner of Sins, not to mention Murder, &c.?

Now that your other Practices are destructive of true Devotion, pray let it be consider'd, if it be not the highest Derogation to the Divine Majesty to Worship him, an infinite and invisible Being, by an Image, or any such low Representation? Is it not sinking our Conceptions of the Supreme Being, and instead of raising up our Ideas to him, is it not bringing him down to our gross and carnal Notions? And I wish the great Scandal and Aversion to the Christian Religion, this Way of Image-Worship has given to the Modern Jews and Mahometans, may not be laid to your Door. Again, does not the Doctrine of the Merit of Works, reflect a manifest Disgrace on the Merits of Christ in his glorious Redemption and Satisfaction for our Sins upon the Cross? Whatever some of you may think of the Matter, several of your Writers Antient and Modern have thought so. What less can we think it than Blasphemy, to say with your Bellarmine, that a Man may be said to be his own Redeemer without any Injury to CHRIST? Bellarm. de Purgator. Surely those can have no very great esteem for CHRIST's Merits and Satisfaction, who can presume to think it in their own Power to redeem themselves, and satisfy for their own Sins. Let us also consider your praying to Saints and Angels, especially the Blessed Virgin, and making them your Patrons and Advocates, and applying to 'em in all your Necessities, even in the last Extremities: Now I appeal to yourselves, whether this does not make Prayers to God thro' JESUS CHRIST, universally neglected amongst you, particularly the Vulgar, who say ten Ave Mary's for one Pater Noster. Do you impiously think the Blessed Virgin and the Saints, more merciful and ready to hear than JESUS CHRIST your SAVIOUR?

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And is it not the greatest Dishonour to his Mediatorship, to leave Jesus, that one Mediator, I. *Tim.* ii. 5. (who, we are sure, doth always hear us, and is both most ready to pity, and best able to succour us) to put up your Petitions to G o d by those, of whom even your own Doctors doubt whether they know any thing that is done below, and the Scripture gives it as a clear Case, that they do not. I am sure, plain Reason must satisfy any Man, that it is impossible they shou'd hear so many different Prayers in so many different Places all at the same time ; for that supposes them to have the incommunicable Perfections of the Divine Nature inherent in them, or imparted to them ; as Archbishop *Tillotson* argues, viz. Omnipotence, Omniscience, and Omnipresence. Some perhaps may deny the Fact, and face us out, that you have no such Practices, as praying to the blessed Virgin, and to Saints and Angels ; especially for such Things, as we are wont to pray unto God for : As the Author of the Answer to the Archbishop's Sermons had the Assurance to do, and challenges any Man to find any Prayer of that Import in either the Missal or Breviary. Now this is downright Prevarication, and meer Quibble ; for does he not own in the Litany of the Saints, and in the General Confession, they pray to Saints ? And when he denies that this Prayer to the Virgin Mary, — *Deliver us, we beseech you, by your Command, from all our Sins*, is found in the Publick Office of the Blessed Virgin, annex'd to the Breviary, which the Archbishop instances in ; he cannot deny that it is in the Office of the Blessed Virgin, tho' he does not find it in that Office annex'd to the Breviary.

Besides, is not this a Prayer constantly used to her ? *Maria, Mater gratiae, Mater misericordiae, tu nos ab hoste protege, et hora mortis suscipe.* This is ascribing Almighty Power to her. *Solve vincla reis, profer lucem caecis*, is of the same Strain. One might bring thousand Instances of the like Sort of Addresses from the Hymns and Publick Offices of your Church : 'Tis own'd several of the most scandalous ones have been left out in the late Corrections of your Publick Services ; but those here quoted, with several more of the same Strain, are yet retained. Don't you also pray for Pardon of Sins and everlasting Life to the Angels ? *Angelorum concio sacra, Archangelorum turma incluta, nostra diluant jam peccata, praestando*

stando supernam Cæli gloriam. The Council of Trent handled this Article of praying to Saints and Angels in a very slight and indeterminate Manner: As on one hand they had no Mind to give Offence to the ignorant Zealots amongst them, by abrogating this Custom; so, on the other, not to be thought to have done nothing upon this Head, they said some general Things, which instead of removing, or even discountenancing the several Abuses, left the People more confirm'd in their Superstition, which became authoriz'd, and one may say recommended, by their Governours making no Correction in them.

To conclude all; I will only add, that the Corruptions of the Church both in Doctrine and Practice, were so undeniable by all good Men at the Time of Luther's appearing, that a Reformation was almost universally call'd for, and was opposed by none but those who found the greatest Advantages in these Corruptions, that is, the Pope, and his Dependants. And this is confessed by the most eminent Writers in the Church of Rome. Such was Cassander, a good, great, and learned Man, who died in that Communion, and yet said as much in Favour of the English Reformation, as amounts to an excellent Defence and Recommendation of it. We have another great Advocate in *Ferus* a Spaniard and Roman Catholick, whose Works were in great Esteem in his Country, and who has charged the Church of Rome with Error and Corruption in Seventy Seven Points. You see then the Roman Church is far from being infallible, by the Confession of some of her most * learned Doctors, and since this pretended impregnable Fortrefs is demolish'd, every one with half an Eye may see she has nothing wherewith to hold out against the several Charges of Error with which we attack her from so many Quarters, and consequently he must leave her Party and come over to the Reform'd, as he renders his eternal Salvation.



* For the Readers Satisfaction, I shall produce a Cloud of Witnesses, great and excellent Persons, who lived before the Reformation, and heavily complained of the intollerable Corruptions and Errors of the Church; such were St. Barnard, Clemangis, Grossthead, Marsilius, Ocham, Alvarus, Abbat Joachim, Petrarch, Savanarola, Valla,

Valla, Erasmus, Mantuan, Gerson, Ferus, Cassander, Andreas Fricius, Modrevius, Hermannus Colonienſis, Waſſeburgius Archdeacon of Verſaun, Paulus Langius, Staphilus, Teleſphorus de Cuſentia, Doctor Talheymius, Cardinal Francis Zabarel, and Pope Adrian himſelf, with ſeveral Others : To theſe we may add, the Complaints of almoſt all Chriſtian Princes and Kingdoms.

